10: Pilsudski E-5 (no date) 1909 AB6 Ainu AB6
Sakhalin

The Aborigines of Sakhalin
[Die Urbewohner von Sachalin]

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Braunschweig, 1909
Globus,
Vol. 96, pp. 325-330

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Human Relations Area Files
1964

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101 The sparse population of the island of Sakhalin consists of three tribes: the Orok, Gilyak, and Ainu. They were there already at the time when the Russians, even the Japanese, landed on the island for [172] the first time. But the first Russian explorers, Lopatin, Polakof, and others who travelled across the island, found there definite traces of an extinct tribe whose members knew only how to make tools of stone but were familiar with pottery. According to the information received from the Ainu they called this mythical tribe Tonchi.

172 Remains of clay huts and ground stone tools found close by, such as axes, arrows, spear-points, potsherds, and whole vessels of clay, shells and bones of various fish and mammals, still wait for an exact scientific archeological examination and evaluation.

173 Since the origin of the aborigines of Sakhalin is an unsolved problem I should like to quote here those legends that circulate among the Ainu themselves and which I have heard from their own mouths.

174 The Gilyak and Orok appeared on the island lured by its wealth. According to their own tales they came much later than the Ainu, who at that time constituted the only inhabitants of Sakhalin. They held the caves which they often found in the river valleys and on mountain slopes and which undoubtedly had been dug by human hands, to be the work of the bearded Ainu living there. The Gilyak called those caves also Kuhi rulkus, i.e. the caves of the Ainu, or Kuhi mrolf taf tulkus, i.e. the excavations of old Ainu huts. Some Gilyak are inclined to consider these caves remains of the dwelling places of their ancestors. Also the Orok call the caves Kuczi goropci nanda, i.e. old dwellings of the Ainu. As to our knowledge of the Tonchi, I have heard about them only from the Gilyak who live around the Niische Bay. This is perhaps because in the south of this gulf Gilyak-Ainu tribes have settled, from whom these legends were taken over by their nearest neighbors. One Gilyak there told me the following tradition: "The Tonchi inhabited mountains in the middle of which there were mountain lakes. They sorely suffered from lack of women and therefore kidnapped some from the Ainu living at the seashore. This caused bloody warfare with the Tonchi, who annihilated this tribe."

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174 With regard to the clay fragments that are found in different places, the Gilyak have two versions: some attribute them to the old Ainu, others assert that a long time back, when the Japanese and Manchurian iron caldrons were still unknown to them, their own Gilyak ancestors had themselves manufactured clay vessels, which, by the way, may have been the case. The Gilyak believe that stone axes and other stone tools fall from heaven when lightning strikes.

In 1905 I met in Nikolayevsk on the Amur a Gilyak who lived on the mainland; he confirmed to me that around there stone axes are called lyi tuch, i.e. axes of lightning. They held the potsherds found in the Amur region to be remains of Chinese vessels. As to the earth hollows which there, too, occur not infrequently, they either have nothing to report on them at all or they believe those tulkus to be remnants of huts of their ancestors, who formerly had not built big huts as they are customary nowadays in Manchuria, but had contented themselves with clay huts. From a clever Gilyak living in the neighborhood of Nikolayevsk I heard a characteristic tale about these caves which I can quote in a literal translation.

"A long, long time ago there appeared here on the Amur Russian or other devils who killed the people. They came in big boats or barges and could not cross shallow water. Therefore the Gilyak fled to where there were little rivers, built their clay huts there, and stuck it out for the winter or somewhat longer. Then they went back to the banks of the great Amur. They called the newcomers Kinys, i.e., "devils." By chance I met also in Nikolayevsk three Gilyak who, when asked about the Tonchi, said they had heard that on Tu (Gilyak word for Sakhalin) there lived a people similar to the Tungus and Orok called Tozin. The Tozin language was also similar to the Orok. But it was not known from where this people had come to Sakhalin. Since, unfortunately, I have never revisited this region, I was not able to check on this information more thoroughly or to receive more detailed information from other Gilyak on the above mentioned Tozin.

194 The consonant "z" is completely unknown to the Ainu. Wherever it occurs in other languages related to theirs, they replace it by "c." The Gilyak word yzyn is pronounced in Ainu "ocion," the Russian zima becomes cima, etc. Often the n- ~~sound is inserted~~.

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172 On the many caves and remnants of huts the Ainu give less varied
342 and contradictory reports. They attribute stone tools and potsherds to the Tonchi who formerly lived there. The Ainu can even exactly distinguish their own old caves and clay huts from the dwellings of
[171] the Tonchi. The caves of the latter are deeper but narrower than those of the Ainu. Not far from the Taraika Lake one finds on sandy hills over an extension of several kilometers caves which the Ainu believed to be dwellings of the Tonchi. In some of these caves I took measurements and obtained the following results: depth, one and one-fourth to one and one-half meter, width of the square-shaped entrance, four and one-fourth to five meters. The depth of the Ainu caves, however, never exceeded about one meter, while its diameter was considerably larger than that of the Tonchi caves.

[171] Another difference between the Tonchi caves and the remains of
[30] the Ainu huts lies in the fact that the latter show in their background a conical hole of varying size. These are the so-called toj simpuj, i.e. earth wells, out of which earth was taken for the fabrication of the clay roofs. The longer the inhabitants stay in the same yurt the more their roof crumbles off and the more earth for its repair is fetched from the earth-well, which therefore becomes deeper and deeper. There are "wells" whose depth is two meters but whose circumference in its widest place reaches up to seventeen-and-a-half meters. These wells, by the way, are not found in all the huts which according to
[168] the Ainu came down from their ancestors. They explain that a winter yurt is vacated at once and for good whenever a member of the family had died in it. If this happens shortly after they have moved into the yurt, perhaps in the first year, no trace of a "well" is found in the spacious cave. In the building of the hut the earth dug out from under the hut itself is entirely sufficient for the production of the roof. The
173 same conical openings were also found next to many Tonchi caves,
223 the origin of which, however, is different. Some generations ago the Ainu used these Tonchi huts in order to stage very extraordinary eagle hunts. A bait was placed in the cave, usually the fresh meat of a killed dog, whereupon the whole cave, with the exception of an upper and side opening, was covered with mats so that it closely resembled a tent. The first opening served the eagle who was allured

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173 223 by the meat as an entrance into the trap, the second was used as communication with the adjacent tent, where a man lay in hiding. For this man a second hut was dug in a row with the finished one and carefully covered with clay and grass. As is well known, eaglehunting [237] was formerly practiced on Sakhalin with predilection, since the tail-feathers of these birds of prey were very fashionable as ornaments for arrows. In consequence, there were all kinds of tales about eaglehunting and especially about the digging of the earth caves that were used for lying in wait for the prey.

342 [829] The Ainu never built their clay huts in the old hollows of the Tonchi though they did not shun their neighborhood. They considered the Tonchi an alien people whose relics they did not feel bound to [769] honor. Not so the relics of their own tribe. It happened quite often that an Ainu family did not bury the body of a member but left it ly- [769] ing in the yurt which was soon abandoned. But even when the dead was buried in the cemetery, the Ainu shunned the hut in which death had overtaken him and even were afraid of staying in the neighborhood of such a hut. This is the reason why in the neighborhood of Tonchi caves traces of Ainu dwellings are often found.

173 123 My questions about the Tonchi were often parried evasively and at that very reluctantly--or I was just told lies. Thus loquacious old Ainu men, after I had loosened their tongues by some introductory questions, told me that they had heard from their fathers about the Tonchi but had forgotten it again; that the Tonchi had strongly resembled the Ainu but had disappeared somewhere and nobody knew what had become of them; that the Tonchi had used stone tools, had lived in clay huts, but had been afraid of the Ainu and fled somewhere from them; that the Tonchi had liked to peep out of their clay huts and watch the Ainu, but the moment the latter had come closer had gone into their hiding-places where they could not be found at all. Finally two or three Ainu declared briefly that there had never been any Tonchi and that this region had always been inhabited by the Ainu.

In April 1904, that is after a two-year stay among the Ainu, when I was already on friendly terms with them, one of my closer

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173 123 friends, a young Ainu from Taraika who owed much to me, told me frankly the true reason for the reticence of the Ainu regarding the Tonchi. These actually had inhabited Sakhalin before the arrival of [648] the Ainu. But the Ainu tried very hard to pass over this fact in silence or even to deny it, because they were afraid that the Russians might rob them of the country and expel them from the island so dear to them once they had learned that they were immigrants and not autochthons. Thus old Ainu stubbornly withheld any information about their predecessors and forbade all clansmen to talk about the Tonchi at all and about the fact that the Ainu tribe did not constitute the original population of the country but had once immigrated from Hokkaido (Yezo) to Sakhalin. This information was confirmed to me by an old Ainu from the village of Nayero who was highly esteemed by all the inhabitants of the eastern shore including the Gilyak and Orok. He confessed to having deliberately misled me earlier. Yet after he became convinced that I was well inclined towards the Ainu he could tell the truth since he knew that I would not abuse it to the detriment of his people.

175 648 I have never received any detailed information when this prohibition[A] among the Ainu took place, but I can understand it well. I relate it to the times of the advance of the first Russians on the island. Captain Newelski and his comrades took great pains to prove that the Japanese had no rights on the Island of Sakhalin since they had not been there long enough. Much earlier "Russian subjects," i.e. Orok, had shown up there who were mistakenly called Tungus by the new conquerors and were considered emigrants from the environments of Udsk in the Russian Empire. This political slant "which confirms the indisputable right of Russia to dominate the territory of the Island of Sakhalin" and finds its expression in thoroughly childish ethnographic fairy-tales (1) /327/ and which probably also played its part in the

114 [113] 1. See Newelski: Podwigi russkich morskich oficerov (The Feats of Russian Navy Officers). Petersburg, 1878, p. 304 and 305. This book contains

A [For an explanation of this prohibition, see pp. 4-5--Analyst]

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the description of an Ainu bear festival and an Ainu clay hut, ascribing both to the Orok, who, however, as is well known, live only in the Tundra region and are occupied exclusively with reindeer breeding. It also quotes information obtained from certain lotsa-orok-ajnu. The latter are supposed to be descended from Russian Tungus and Ainu and to live together with pure Ainu scattered in different villages. But this information is not confirmed by anybody, Schrenk even characterizes it as outright wrong. My own research and observations have convinced me that all this has been invented by either Newelski himself or other persons who, under his orders, traveled at that time at the shores of Sakhalin.

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census taken at that time, apparently frightened the autochthonous population which had already been disturbed by the appearance of a foreign unknown race. Even the more advanced Japanese were alarmed about it, for they foresaw that they would be expelled from the country where they had not yet gained a firm hold. Therefore they transferred as quickly as possible to places which up to then they had carefully avoided, namely more to the north of Sakhalin. The era of the Russo-Japanese joint rule in the south of Sakhalin, 1854-1875, developed distrust and a certain cunning diplomacy among the Ainu. When finally the Russians had become masters of the country and the Japanese were forced to quit their thriving settlements, the thought that they, too, would be forced to leave the country of their fathers, that their existence, too, was threatened, took still firmer roots in the childlike minds of the peoples there. Nor did the Japanese refrain from frightening the Ainu by exaggerated

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175 648 descriptions of the new rulers and measures to be expected. Small wonder that ca. 800 Ainu left the island together with the Japanese, though they had never enjoyed any special attention or leniency from their yellow neighbors.

114 [115] The same Ainu friend--his name was Sisratoka--who had told me the secret of the above mentioned ban regarding the Tonchi related to me also how some years ago, in the village of Nayero, the Ainu had given some wrong information to an American traveler (2)

2. I think this refers to B. Laufer who traveled by American order.

who had come to them from the north of Sakhalin. Among other things he wanted to sound them out on the Tonchi, and Sisratoka who served as interpreter was forbidden by the resentful elders to tell the truth.

173 I have succeeded in putting down some legends about the Tonchi with their variants. But they all resemble each other strikingly and their content is the following:

At the time of their arrival in Sakhalin the Ainu found there a people that lived in clay huts and knew how to manufacture vessels out of earth. The members of this tribe called themselves Tonchi. They were not very tall nor very small, had black hair and eyes, and generally did not much differ from the Ainu. Their women did not tattoo themselves. They wore short dresses made from animal skins or Manchurian material, their footgear was sewn together from sealskin. They kept neither dogs nor reindeer. For fishing they used angling rods, no nets. They also practised sable-hunting in a way different from the Ainu, since they did not try to kill the animals but caught them in traps. By boats similar to the ones now used by the Gilyak they went into Manchuria and brought wares from there, among other things a delicate white material called para pous. From the Tonchi the Ainu also learned the route into Manchuria. The Tonchi had thievish inclinations and were particularly after Ainu girls, whom they used to kidnap. Sometimes they raped and killed them.

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173 Therefore the Ainu often waged war against the Tonchi. Though it happened quite often that Ainu and Tonchi who were neighbors visited each other the latter always had their knives ready on such occasions, whereas the former moved their knives in such a way that they landed straight on their knees. Greatest circumspection was observed on both sides. These constant rivalries and wars with the Ainu finally forced the Tonchi to quit. They departed, as they had come, on boats and left the island for good. The inhabitants of the north maintain that the Tonchi went east and that the point from where they sailed had been the "Cape of Suffering" (Kap des Leidens). And actually abundant traces of their presence can be found around this promontory.

The southern Ainu do not tell of the disappearance of the Tonchi with so much certainty: They had gone into the mountains or landed at the other seashore, nobody knew for sure, but one day they had suddenly disappeared. There had been many of them, many more than there were Ainu on the island today. In Tunajtscha, for example, according to legend there lived formerly 120 Tonchi ("Iwanhoc"), still more in Ajrupo, ca. 160. On account of the large numbers of excavated hollows the Tonchi were also called sirukuru vende kamui, i.e. the people that damages the surface of the earth.

Some Ainu assure me that nowadays the Tonchi came to the Seal Island (Robbeninsel) together with the Americans in order to shoot sea-lions and that some Ainu who visited the island for the same purpose had seen them there. As is well known, the company who has acquired the right of sea-lion hunting on the Robbeninsel and neighboring places employs for this purpose mostly Aleutians who are always brought along by the white hunters. Apparently these Aleutians in their outward appearance recall the description of the Tonchi as preserved in legends.

Twice I was told a legend according to which not even the Tonchi were the first inhabitants of the island. Before them Sakhalin was inhabited by winged people, rach koro ajnu. At that time it was warm on the island, and these strange beings thus I was told by an old man from the village of Nayero, did not build houses nor use clothing. The winter was usually very mild, and though it snowed

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173 occasinally, the inhabitants of the island at that time were not afraid of snow and sought shelter under the trees. They hunted different game by catching it with their wings. No animal could escape them. But they killed so many animals living on land and sea that God decided to punish them for that and took their wings from them. In my opinion this legend /328/ shows pretty clearly that the Ainu formerly lived in tropical countries.

About these winged men there is still another story: A flock of swans flew over their heads to the north and then again back south and called very softly ko-ko-ko! One of the men envied them for it and asked them to take him along. He said that he, too, had wings but was dying from boredom since he always had to sit in one spot. The swans took him up and he flew away with them. Ever since, each spring and fall when the flock of swans passes by, one hears the low voice ko-ko-ko of the flying man.

The Ainu of Sakhalin tell about a people Koropok-un-ku that lived under the broad leaves of the Ruwe kina (Petasites japonica), always six people to a leaf. But all the Ainu asserted unanimously that these small people lived on the island Hokkaido, not on Sakhalin.

From the Ainu living on Hokkaido I heard stories about the Tonchi twice: Once, in the village of Sirawoi not far from Mororan, I asked the inhabitants whether they had pipe-bowls made out of stone such as many I had seen on Sakhalin. But they answered that this was probably Tondzin kamui korope, i.e. a thing used by the Tonchi and
[177] was not found on Hokkaido. Also on Sakhalin the Ainu told me that these pipe-bowls made from stone (suma kisiri) had been wrought by the Tonchi and were the only objects originating with the Tonchi that
[115] were used by the Ainu. Another time Penri, the oldest man in the settlement of Piratori, who was known to many travelers, told me about the Tonchi. He said that they were a people living beyond the sea in the country of Sianta. The Tonchi had never lived on Hokkaido, but the Ainu brought objects made by them from Sakhalin to Soya. In the seventies Penri went to Sakhalin fishing with an expedition composed of Ainu and Japanese and exchanged his sword for that of one of the oldest tribesmen of the village of Rure. For his Japanese sword that had cost ten yen he received a Tonchi sword which in turn he handed over to another Ainu. Generally there are few Tondzin

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173 swords on Hokkaido. From this conversation I concluded that this was a matter of swords imported from Manchuria and that the name Tondzin they were given can be explained by the fact that a long time ago it was the Tonchi who brought Manchurian objects into the country for the first time.

172 In the following places on Sakhalin known to me remains of Tonchi dwellings can be found:

a) On the western shore of Sakhalin.

1. In the southern village of Siranusi (De Preradowicz, Ethnographische Skizze von Sud-Sachalin, p. 13). 2. At a distance of ca. nine kilometers from the village of Siranusi (information obtained from the fishery owner Demby). 3. On the river Tei, above the great fisheries (from there workmen brought me two stone axes). 4. Next to the village Poro-Tomari, somewhat to the north of Mauka (according to Siemionow). 5. In Oko Tomari, not far from Mauka, in a place bordering the seashore a stone chisel was found (according to the same Siemionow). 6. Large quadrangular piles of earth on the banks of the river Mauka, situated a little higher than the fishery plants, (information obtained from the fishery owner Demby). 7. The same type of earthpiles near Kusunay. 8. The valley of the river Dui and the valley of Aleksandrowsk. Both places are mentioned by Polakow in his reports on the research on Sakhalin. 9. The shallow seashore between the villages Wiahtu and Pomr (Ausgrabungen von L. Sternberg, Kalender von Sachalin fur das Jahr 1897, p. 177).

b) In the Bay of Aniwi.

1. At the mouth of the river Susui (Polakow, Berichte uber Forschungen auf Sachalin, p. 19). 2. In the environment of the village and Lake Tschipisani. Laks, the manager of the sawmill there, collected many stone tools and gave them all to the naturalist P.J. Schmidt when he traveled on Sakhalin. 3. Near Korsakowsk (a stone wedge was found there. Katalog des sachalinischen Museums. Kalender von Sachalin fur das Jahr 1897, p. 176).

c) On the eastern shore.

1. and 2. In the environment of the villages Ayrupo and Tunaytschi (according to the Ainu). 3. and 4. Near the villages

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172 Dubki and Seraroko, next to one of the caves near Seraroko, a whole pot was found which was given to the Sakhalin Museum. I myself dug for some days in this place, but did not find anything except some fragments which I sent to the museum of the Petersburg Academy of Arts and Sciences. 5. Three kilometers below Naybutschi, not far from Swan Lake (Schwanensee) (De Preradowicz, p. 10). 6. Around the village Mogunkotan (Lopatin). 7. Around the village Siruturu. 8. On the bank of the river Nituj, some kilometers above its mouth. 9. On the bank of the river Kotankes, ca. seven kilometers above its mouth. 10. To the south of the village Kotankes, at a distance of ca. five kilometers from the seashore on a large circumference. 11. Next to the village Tomarikes (according to the Ainu). 12. On the bank of the Black River (in Ainu: Utnaj), a tributary of the Poronaj. Here many stone tools and vessels were found (information obtained from the merchant Larionow). 13. Around the Ainu village Taraika and the lake of the same name (Lopatin, Polakow). I left the fragments which were found there with an Ainu of the village of Nayero. 14. Not far from the Cape of Suffering (Siretoko). 15. North of the Cape of Suffering on the shore of the Sea of Okhotsk which is called Karer by the Ainu. (These two places are mentioned by the Ainu.) 16. Around the village Natro at the Niische Bay. 17. Around the village Tschaywo. (16 and 17 are mentioned by the Gilyak.)

d) In the valley of the Tym River.

1. On the road between the villages Rykowsk and Palewo a large arrowhead was ploughed up. The wife of the farmer Schermukschyn preserved it in the belief that it had fallen from the sky and brought luck. 2. To the north of the village Rykowsk, at a distance of five to six kilometers from it, one of the workmen who built the road to the village Dezbinskoye found a stone chisel and a stone ax. Both objects were dug out and the finder kept them with a view to using them for sharpening knives, but lost them soon afterwards. The meadow in the woods where they had been found was sown every year, therefore it was impossible for me to dig there, but I repeatedly found on the surface many pieces of stone that had been worked on.

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172 3. Near the village Slawo on the road that leads out of the Russian settlement into the Gilyak settlement of the same name the inhabitants found a stone ax which they handed over to the superintendent of the property, E.K. Bezais. 4. Close to the Russian village Ado-Tym on a hillock (according to Gilyak information).

174 As proof that the unknown tribe of the Tonchi actually lived on Sakhalin some time ago and should not be mistaken for the Ainu tribes I mention the following:

It is taken for an absolutely established fact that the Ainu at a time populated all the Japanese islands, but then were pushed north by the ever growing number of Japanese, mostly to the Island of Sakhalin. It is improbable that in their migration to the north the Ainu came into regions that had never been inhabited by people before. Still less probable is the assumption that the Ainu, without being harassed by anybody, of their own free will had occupied simultaneously two such disparate regions as the hot, luxuriant Japan and the dark, gloomy, and cold Sakhalin. On the contrary, in spite of the firm assertion of the Ainu that they had come to Sakhalin from Hokkaido which had formerly been inhabited by them, many circumstances prove that the immigration of the Ainu from southern countries into the severe northern district of Sakhalin must have taken place [194] not so long ago. The language of the Ainu, like the Japanese, is rich in vowels which are pronounced clearly and distinctly and communicate to the language a melodious sound. This is typical and characterizes the languages of all the southern people who are not only very receptive to outward impressions but who also try to express [291] their sentiments vividly. Further proof of the southern origin of the Ainu is their national costume. A long gown open on breast and neck with wide, short sleeves indicates that the frosts and cold winds of [179] Sakhalin were unknown to the ancestors of the Ainu. The Gilyak told me one of their legends that relates how greatly astonished their people were at the lack of trousers in the dress of the Ainu when they first met them, and that this piece of clothing was only later taken over by the hairy Southerners, who thereby tried to imitate the Gilyak.

177 Everything connected with the use of sleds, which is completely
493 unknown to the Ainu on Hokkaido, was taken over by the Ainu on
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174 Sakhalin from the Gilyak. This is proved by the completely identical
177 shape of their sleds and the same type of dogteams. Also the generally
413 worn winter clothing, a wide fur made from dogskins, has been adapted
291 from the Gilyak costume. But it is also possible that the Ainu ad-
174 vanced into the northern region of their present quarters at a time when their culture had not gone beyond the stone stage and that they did away with their stone tools only after they had become acquainted with iron. This possibility cannot be eliminated. On the other hand, it is very difficult to ascribe all the remains of subterranean huts, all the stone tools and potsherds which are being dug out on Sakhalin in such great numbers to the Ainu. One would first have to know when and for what reason the Ainu failed to engage in the art of pottery. In his excellent book L. Schrenk surmises that the Gilyak, having learned the art of pottery from their more civilized neighbors not very long before, had given it up again under the hostile influence of the Manchurian-Chinese government; but he also affirms that this industry, mentioned also by Mamia Riuso, had nothing in common with the clay fragments around the Tonchi caves on Sakhalin. These fragments, the eminent scholar tells us, originated in such bygone days that they have no more ethnological connection with the present.

It is easily understandable that the Ainu, who had constant feuds with the Tonchi, did not want to learn a craft from them, including pottery.

In a very different manner the relationship between the Ainu on the Kuril Islands and the unknown inhabitants of these islands in the Stone Age could develop, since there the Ainu could learn the manufacture and use of clay vessels from their predecessors. The young Japanese scholar R. Torii mentions this in his book Tsisima Ajnu. But we do not know anything definite about the time of the Ainu migration from Hokkaido to the Kuriles and Sakhalin. We only know that the emigrants parted company and gradually forgot all about their companions from whom they did not hear again. Only much later did they learn from the Japanese and Russians that to the west of the former and to the east of the latter their kinsmen had settled. This situation explains the impossibility of concluding on the basis of the

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174 pottery known to the people of the Kurile Islands that this art was known to the Ainu of Hokkaido and Sakhalin, too. For in that case one would be unable to explain why pottery has maintained its place until modern times among the Ainu of the Kuriles while it has been forgotten by all the other Ainu so thoroughly that not even legends are known about it.

172 174 A comparison between the remains of the Stone Age on the Island Nippon and those of Hokkaido showed that the stone period on Hokkaido was much later than on Nippon. Relying on these results, Professor Tsuboi of the University of Tokyo asserts that the Koropok-guru whom he considers the makers of the above-mentioned stone relics had advanced from south to north. Perhaps the expected research of Japanese archeologists in the field of Tonchi remains will furnish the material for proving the hypothesis that the people Koropok-guru, whose descendants Tsuboi recognizes in the Eskimos of today, have migrated from Hokkaido to Sakhalin and from there further to the north.

If a comparison of the stone remains, tools, potsherds, and caves of the Tonchi with similar remains on Hokkaido shows that the makers of the latter have nothing in common with the Tonchi and that the route taken by the Koropok-guru did not lead via Sakhalin at all, there is another plausible conclusion left, namely that the inhabitants during the stone period on Sakhalin and in the Amur region were the same. There is still another factor indicating the identity of the original inhabitants of Sakhalin with those of the Amur region: Among the potsherds originating in the Stone Age Polakow also found bones of wild boars, who nowadays are no longer found on this island, only on the continent. But if at some time there were no boundaries between the animal kingdom on the continent and that on the island, one can claim with still greater certainty that the same human type could easily populate both lands which even today have much in common.

Among others Busse, an expert on the Amur region, in his article "Antike Ueberreste in den Talern Lefu, Daubiche und Ulache" (Berichte der Gesellschaft fur Forschungen in der Amurgegend, Vol. I,

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172 Wladiwostok, 1888) has expressed this thesis. The /330/ results of
174 his own excavations in the district of Primorsk and those of Polakow on Sakhalin make Busse conclude that the aborigines of Sakhalin belonged to the same tribe as the Ileu people which is part of the Susihenish branch and belongs to the Tungus race. These aborigines of Manchuria and the region of Ussuri were first described by Chinese historians. According to their report the Ileu tribe lived in the mountains, in woods, was particularly fond of elevations, and lived in caves. For arms they used bow and arrow. The arrowheads were made of stone and soaked in poison. The tribe engaged in hunting and fishing and excelled in great fortitude. Therefore its neighbors had to suffer much from its attacks on land and sea.

An acquaintance of mine, a Japanese, translated for me the following passage on the Susiheni from the book of the Japanese scholar Okamoto Riunosike on the History of the Island Hokkaido and the Diplomatic Relations between Russia and Japan. I quote:

"Susin (also Skucin or Hikusin) traveled on the shores of the Island Hokkaido in matters of trade. They lived in the eastern part of Tartary without forming permanent settlements and often came to Yezo (Hokkaido) with the intention of entering into trade relations with the Japanese. Their customs were very different from those of the Ainu."

These same Suschin are also mentioned in one of the oldest Japanese chronicles Udzi-dzine-mono gatali.

On one of the old monuments in Tagadzo (near the city of Senday close to the harbor of Siogama) one reads that the tribe Skucin, three thousand ri from Miakiken (old name for Senday and its environment) in the Province Mucu (old name for Nippon and the whole Yezo) lives in the northwest. As several educated Japanese assured me, none of the old Japanese chronicles reports that the Ainu used stone tools. Nor do the legends among the Ainu mention anything about it. In Eastern Asia, however, the stone period was very late. Thus the Russian scholar Palladius claims on the basis of Chinese sources that the stone period in several districts of the Ussuri region coincided with the eleventh century.

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172 As long as there is no exact comparative examination of the stone
174 remains dug out in the Amur region on Sakhalin and the Japanese islands as well as comparative research on the peoples living in Eastern Asia by which many a hypothesis will be confirmed, others refuted, I myself follow Busse's thesis mentioned above which says that the Tonchi on Sakhalin were inhabitants belonging to the Susihenisih tribe.